

GUACANAGARI	PONTIAC	BLACK HAWK
MONTEZUMA	CAPTAIN PIPE	KEOKUK
GUATIMOTZIN	LOGAN	SACAGAWEA
POWHATAN	CORNPLANTER	BENITO JUAREZ
POCAHONTAS	JOSEPH BRANT	MANGUIS
SAMOSSET	RED JACKET	COLORADAS
MASSASOIT	LITTLE TURTLE	LITTLE CROW
KING PHILIP	TECLIMSEH	SITTING BULL
UNCAS	OSCEOLA	CHIEF JOSEPH
TEDYUSKUNG	SEQUOYA	GERONIMO
	SHABONEE	



TO PERPETUATE THE HISTORY  
AND DEVELOPMENT OF THE  
PEOPLE REPRESENTED BY THE  
ABOVE CHIEFS AND WISE MEN  
THIS COLLECTION HAS BEEN  
GATHERED BY THEIR FRIEND  
EDWARD EVERETT AYER

AND PRESENTED BY HIM  
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THE NEWBERRY LIBRARY  
1911



# ANNUAL REPORT

U.S. INDIAN SCHOOL CARLISLE PA



Year ending June 30, 1911







Annual Report

UNITED STATES INDIAN  
SCHOOL

CARLISLE, PENNSYLVANIA

*By* M. FRIEDMAN  
Superintendent



For the Year Ending June 30, 1911

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THE CARLISLE INDIAN PRESS  
CARLISLE

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## *Annual Report of the United States Indian School, Carlisle, Pennsylvania.*



THE American Indian is finding himself. He is rapidly taking his proper place with the white man as a good citizen, a true patriot, a self-respecting and self-supporting workman, and a Christian. There is a great gap between the aboriginal American of the days of Longfellow and Cooper, with primitiveness and savagery surrounding him, and the Indian of today, putting aside petty warfare and inter-tribal strife, forsaking the roaming from place to place for the farm and the workshop, and building a permanent home, which is each year better furnished and more sanitary. He is now mingling with the neighboring whites on terms of amity, and becomes each year more integrally a part of American citizenry. While at first, the benefits of education were rarely recognized by the Indian himself, and were usually underestimated by the whites, it is being generally accepted that by means of thorough education, and because of its influence as a developing factor, the Indian is being redeemed from the old ways of indolence and superstition, to a capable, self-sustaining individual, differing little except in physical characteristics from the white man.

While it was the custom a number of years ago to attribute every crime and every offense against the law and against civilized custom to educated Indians, it is a rare occurrence nowadays to find the graduate of a Government school charged with the breaking of his country's laws. The Nation is rapidly waking to the fact that education, of the right sort, which teaches the elements of knowledge, which does not forget the moral nature, and which gives thorough instruction and training in some vocational activity, is responsible to a very large extent for the progress which the Indian has made on all sides. We find the Indian on the reservation is more productive and industrious. Hundreds of Indians have left the reservation and are taking their places in white communities as respected citizens and competent workmen. They are in the professions, in the trades, in the busy marts of commercial life, in the Government Service, and some of the most honored missionaries in the Indian field have Indian blood and were trained and educated in the Government schools.

I am opening the report with this comment and recital of Indian progress, because the Carlisle graduates and returned students have had a very large share in the work of rejuvenating and civilizing their

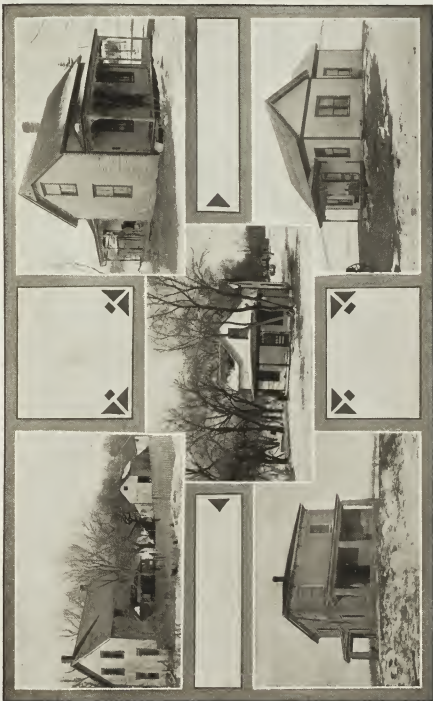
race. The training which these young people have received has not only been a vital influence in their lives, but has touched and influenced the lives of their fellow tribesmen. Records which have been gathered with great care and at much labor of their activities since the termination of their school careers, have vindicated the far-sighted wisdom of the Government in giving the Indians a thorough common-sense education. The educated Indians are in the van of progress. They are among the leaders of their race, and are rapidly being afforded that recognition which every life worthily lived is bound to receive.

### *Carlisle Graduates as Teachers of Their People.*

A man of national prominence, who is very much interested in the Indian and desirous of helping him in the race for citizenship, recently asked me, "What do your graduates and returned students do for their people? What influence do they exert on their tribe?" He was surprised and gratified when I gave him the facts, and expressed the opinion that this kind of information should be more widely disseminated. He was rather nonplussed, however, when I asked him a little later what the average white graduate from the public grammar schools, which are similar in grade to the Indian schools, accomplishes for his people, or to what extent he goes out into the dark corners of city life and engages in missionary work, looking toward the elevation of the more needy masses of the white race. This same question might well be asked concerning the graduates of our high schools, colleges and universities. When the graduates of our public schools earn an honest living and are successful in business or in the professions, it is generally felt that college education is vindicated.

Too often we judge Indian education by standards entirely different from those employed in the estimate of schools for whites, but the educated Indian by the work he does, by the good he accomplishes and by the respect he enforces, abundantly justifies the expenditure for his education. The Carlisle School alone has 291 workers in the Indian Service, who are real missionaries among their people and are aiding the Government in its work of bringing the Indian people into citizenship. A few examples will indicate the character of the service which they are rendering.

One of the most successful enterprises which the Government conducts in connection with the Indian Service is the work of finding employment for Indians, both old and young. This system is an outgrowth of the Outing System at Carlisle, and gratifying results have been obtained in extending it to the entire Indian field. Under its jurisdiction the Indians have demonstrated that they have real mechanical ingenuity, and are being employed in factories and by some of



HOMES OF OMAHA INDIANS WHO WERE AT CARLISLE

1. HARVEY WARNER, POSTMASTER AT MACEY, NEB., OWNS A STORE AND VALUABLE PROPERTY; 2. CHRISTOPHER TYNOLL, SUCCESSFUL BUSINESS MAN,
3. LEVI LEVERING, IN BUSINESS AND ACTIVE CHURCH WORK; 4. JOSEPH HAMILTON, PROSPEROUS FARMER; 5. JENNIE LOVING, HOUSEWIFE.



CARLISLE GIRLS UNDER THE OUTING SYSTEM

OUR GIRLS ARE PLACED IN CAREFULLY SELECTED HOMES WHERE THEY LEARN PRACTICAL HOUSEWORK AND CIVILIZATION. THEY BECOME ONE OF THE FAMILY, ATTEND CHURCH AND PUBLIC SCHOOLS AND EARN WAGES.—IT IS A FINE SYSTEM OF APPRENTICESHIP

the largest railways of the country. They are found in the beet fields of Colorado, on the irrigation projects in Montana and Utah, in the shops of the Santa Fe Railroad all along its system, in the sawmills of Wisconsin, and in the logging camps of our largest forests. Last year under the department of Indian Employment, the Indians earned \$374-783.40. The man who inaugurated and promoted this work and who is now successfully at its head, is Charles E. Dagenett, a Peoria Indian and a Carlisle graduate.

In the same department are a number of Carlisle graduates and returned students. Stuart Hazlett, a Piegan, of the Class of '99, and Martin Archiquette, an Oneida, of the class of '91, are both valuable aids in the work. A number of others are in the office of the headquarters at Denver.

Several of our graduates are superintendents of Indian Schools, which they conduct with great efficiency. Benjamin Caswell, a Chippewa, of the Class of '92, is superintendent of the Indian School at Cass Lake, Minnesota, and Henry Warren, a Chippewa, of the Class of '94, is superintendent of the Indian School at Bena, Minnesota. A large number of others are teachers both in the academic and industrial branches of Indian Schools; some are valuable aids in the administration of reservations.

One of the best day schools which the Government maintains for the Indian is Day School No. 27 on the Pine Ridge Reservation. A prominent educator writing for the Southern Workman has recently described this school as follows:

"Approaching it, one sees in the distance a group of white wooden buildings. As details come into clearer view, each building proclaims unmistakably its use. The schoolhouse itself suggests New England. In the yard are swings, poles and bars for playtime. Near the schoolhouse is a cottage for the teacher and his family, and farther away may be seen the barn, a garden of several acres, the pasture, cows, horses, pigs, and chickens, all so suggestive of a small but prosperous farm that the uninformed visitor might well wonder whether he had discovered a school with a farm annex or a farm with a school annex. It is the happy interrelation of home, farm, and school that makes schools of this type unique."

There are facilities for bathing, and a large kitchen. A midday lunch is provided, which the students prepare. Instruction is given in laundering, and the students clean the school room, cut the wood and police the yard. The Indian children who attend love their work and are interested in their studies. This school is conducted by Mr. Clarence Three Stars, a Sioux Indian, who obtained his education at Carlisle. His wife is his assistant, and gives instruction to the girls in household work. She also is a returned student from Carlisle.

This instance is one of the many where our returned students

and graduates are in a most definite and practical way successfully aiding their people in the climb upward. It is a practical demonstration of what an Indian may do in aiding his people to acquire citizenship and civilization. A large number of the wives of our returned students and graduates are also returned students and graduates of Carlisle, and they are fine helpmeets because of their quiet influence and active work.

A few years ago we received a small number of students from Alaska, and those who have returned to their people have been remarkably successful. Many are engaged in the trades and several are in business, all earning a good living and owners of modern homes. Four of our boys and girls are in the teaching service in Alaska, and reports which have been obtained from the Government officials indicate that they are doing excellent work among their people. One of these young ladies, who is now conducting a very successful school and is highly thought of by her superiors, recently wrote: "It is for the purpose of helping my people that I am in isolation to-day. It is, indeed, a task for one just out of school to be placed and teach among her own people, who have had so few educational advantages, but I am simply doing my life's work, and I enjoy it. Since my return, many of the families here have concluded to send their older children away to better schools; some have gone already." This young lady is teaching at Klinquan, Alaska, far removed from any evidences of civilization. Her work means much self-sacrifice, but she is happy in the knowledge that she is doing her duty.

A very few students were enrolled at one time from Porto Rica, all of whom are doing well at various kinds of work on the Island. Three of the girls are teachers in the Government schools, and one young man is principal of a school in San Juan with a number of teachers under him.

Large numbers of others could be mentioned, but the few whose records are quoted are suggestive of the kind of service which the returned students are rendering in the cause of Indian education and civilization. The statistics on pages 10 and 11 indicate the character of this employment.

### *Carlisle Graduates in the Profession.*

There are numbered many men and women of the Indian race who are in the professions. They are following, with signal success and credit, work in the law and journalism, in medicine, engineering, etc. A fair proportion of these professional people have obtained their education at Carlisle, and there received the incentive to proceed further and obtain an advanced education. In nearly all cases they have

worked their way through the university or college which they subsequently attended. They are from various tribes, are laboring in nearly every part of the country, and are rendering valuable services in their communities.

On the Oneida reservation in Wisconsin, the Oneidas are dependent very largely for medical aid on Dr. J. A. Powlas, an Oneida, of the Class of 1891. Dr. Powlas made an enviable record at College and since his return home has been a real missionary among his people, doing the kind of work which spreads happiness and contentment. He is a leader among the Oneidas, being chairman of his township. At the last meeting of the Carlisle Alumni Association, he was elected President. He is a member of the executive committee of the recently organized American Indian Association, which gives promise of doing much for the Indian people.

While there are only a few Indians who have entered the ministry, one, James G. Dixon, a Nez Perce, who obtained his education at Carlisle and later attended Moody Bible Institute, is doing good work as a traveling missionary among the Nez Perce Indians and other tribes in the northwest.

Many Indians have held public offices, such as mayor, and there are several in Congress—two United States Senators and one member of the House of Representatives. James Phillips, a Cherokee, and ex-student of Carlisle, who later was graduated from a college of law, is now successfully practicing his profession in Aberdeen, Washington. He has been judge of the court and is a prominent and respected citizen. His wife is also a graduate of the school.

One of the most successful dentists in Tiffin, Ohio, is Caleb Sickles, who, after graduating from Carlisle, worked his way through the medical department of Ohio State University, at Columbus. He has a modern office, a large practice, and has been honored by his fellow citizens.

It is not very often that Indians have qualified successfully as professional baseball players, and yet one, Charles A. Bender, a Chippewa from Minnesota, who was graduated from Carlisle in 1902, is one of the most prominent professional baseball players in the American League, at present being with the Athletics at Philadelphia. He is married, lives in a beautiful home of his own in Tioga, possesses considerable property, and besides the profession he is following, he is an expert jeweler. He has been pronounced by recognized experts, as one of the greatest players in America. He lives quietly and unostentatiously, and is admired and respected by the best people in Pennsylvania. His reputation is national.

In Minneapolis, Minnesota, located in one of the largest office build-

ings in that city, with a suite of rooms which are furnished with the best equipment and furniture, Oscar DeF. Davis is making a success as a dental surgeon. He is a Chippewa Indian and a graduate of Carlisle in 1903. His interest in his people continues unabated. He worked his way through the University of Minnesota and graduated near the head of his class. He numbers among his patients, many prominent people of his city.

It is a well-known fact that there is plenty of opportunity for honest and capable attorneys with Indian blood. For years, the Indian has been the easy prey of unscrupulous white men, and his land and money has been taken away from him by grafters and dishonest real estate men with comparative ease. The Indian needs not only the protection of the Government, but he needs to be taught the simple fundamental principles of business, so that he will not deed away his land without proper remuneration. A number of Indians are practicing the law with great success. One of these is Thomas Mani, a returned student of Carlisle, who later attended Dickinson College, and worked his way through the Law School of the University of Minnesota. He owns a beautiful home, and last year the net profits of his practice amounted to \$4,000. On numerous occasions, he has been of great help to his people and many a young man with Indian blood has been started on the right road by this man. In a recent letter, he wrote: "I have been trying to set an example for others to follow, and have made an independent living. I have always abstained from drinking intoxicants, which fact I consider of great importance in the bettering of my own race, as well as for the white people who are my neighbors. I have a son named Delphin, born December 22, 1907. He has been an inspiration to me for noble things, and has made the home more cheerful than before."

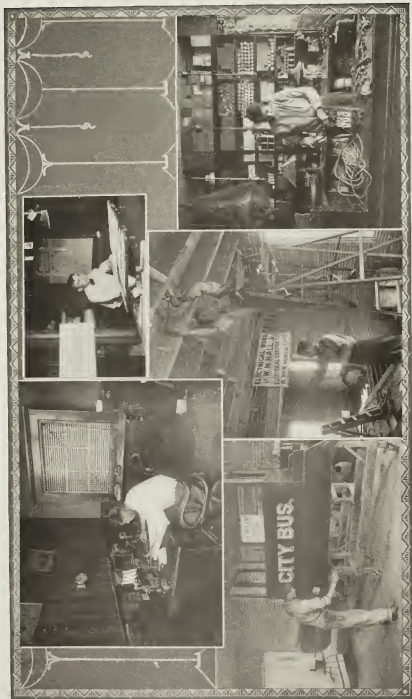
Indian women make competent nurses when properly trained. By nature they are adapted to this work. They are deft with their fingers, patient and sympathetic with those who are ill. After completing the course at the Carlisle hospital, many of our girls are encouraged to enroll as students in some of the best hospitals in the East, where they take the nurses' training course. A large number of the girls have completed this course with credit, and are now out in the world successfully practicing their profession. The best physicians who have come in touch with their work speak of them in the highest terms, and are a unit in praising not only their skill, but in commending their patience and sympathy in the sick room.

Alice Heater, a graduate of the Carlisle School, who later graduated from the Jefferson hospital of Philadelphia, is successfully practicing her profession in San Francisco. In a recent letter, she says:—"After





HOMES OF CARLISLE EX-STUDENTS WHO ARE "MAKING GOOD"  
 MRS. LAURA PEDRICK, KIOWA, OKLAHOMA; ELLEN MARTIN McCOMBE, OSAGE, FORAKER,  
 OKLA.; WILLIAM PAISANO AND MARY PERRY, PUEBLOS, CASA BLANCA, N. M.; BENJ.  
 CASWELL AND LEILA CORNELIUS, CHIPPEWA AND ONEIDA, CASS LAKE, MINNESOTA



# CARLISLE OUTING STUDENTS AT THEIR TRADES

THIS IS A FEATURE OF THE TRAINING AT CARLISLE.—STUDENTS EARN CURRENT WAGES, LEARN PRACTICAL INDUSTRIAL CONDITIONS, AND ENJOYED WITH THE VALUE OF TIME, AND LEARN THE MEANING OF A FULL DAY'S WORK

completing three years' training at the Jefferson Hospital, I entered the Philadelphia hospital for contagious diseases, where I completed a post graduate course of six months in that special line of nursing. This course was of great interest to me, and included work in diphtheria, scarlet fever and measles. After finishing my course at the hospital, I continued to practice my profession at Philadelphia, where I was very successful, earning \$25 per week. A year ago, I came West and located in San Francisco, California. Here I have also done well. I earn from \$25 to \$30 per week. Have had four hospital positions offered me here, but prefer to do private nursing."

Charlotte E. Harris, of the class of 1902, is another successful nurse, practicing her profession in Philadelphia. She has as much work as she can do. Many others are likewise succeeding in this most admirable work. They are eagerly sought and given high remuneration, by the leading physicians and surgeons.

Space forbids an enumeration of the individual careers of nearly a hundred of our returned students who have entered the professions. They are succeeding beyond the expectations of the best friends of the Indian. They are making good not only among their own people, but in competition with the best trained professional men of the white race.

### *The Carlisle Boy in Farming and the Trades.*

The Indian, from long lines of ancestry, has inherited skill in the execution of mechanical work. He is deft with his fingers, patient and painstaking. When properly trained, he develops into a very skilled mechanic, and the large numbers who are now in the various trades earning good wages attest the fact that as an expert workman, the Indian is assured of a good livelihood. The Carlisle school places strong emphasis on vocational training. It believes that every boy and girl should have some definite occupation or vocation in life. With that end in view, every student of the school takes up some trade or occupation. Many of the boys take up farming. The instruction is of a practical nature and the students are not only made acquainted with the best in their trade, but they are given a chance to learn actual methods as they are practiced on the outside. It is a common comment that the Carlisle boy and girl is not afraid of work when he or she leaves school.

Some years ago, there came to Carlisle a member of Geronimo's band of Apaches from Fort Sill, Oklahoma, by the name of Vincent Natailish. He applied himself indefatigably to his studies and graduated in 1899. He then took up the study of civil engineering and is now working in New York City. He is a splendid representative of his race, and

shows by the success which has attended his efforts, that it pays to educate an Indian. He is a skilled workman, and has on numerous occasions been of much help to his people, whom he has had occasion to represent officially in Washington.

A full-blood Tuscarora Indian at Davenport, Iowa, is foreman of a large printing establishment, and is doing well. This young man, Leander Gansworth, is a graduate of the Class of '96. He is an expert linotype operator and understands his business thoroughly. Recently, he has been selected secretary-treasurer of the Tri-City Allied Printers Trade Council for Rock Island, Illinois, Moline, Illinois, and Davenport, Iowa. He has a nice family, owns his own home, and is highly thought of in the community in which he lives.

One of the skilled men with the Pennsylvania Railroad in Altoona, who is an expert car builder, is a Cherokee Indian, and an ex-student of Carlisle, Samuel Saunooke. A number of our students have opened up their own shops, and with the training which they received at Carlisle are doing well. These include a number of blacksmith and carpenter shops, shoe shops, bakeries, tailor shops, etc. Since we have given attention in our teaching to the business side of the trades, a large number of the returned students are going into business for themselves.

On the school farms and in the dairy, and while under the training of the best farmers of this state and of the neighboring states under the Outing System, our students become thoroughly familiar with the best methods of intensive farming. Nearly all Indians have land, and a majority, when their school days are terminated, will take up farming. John Frost, a Piegan Indian, who completed a partial term at Carlisle is now a successful rancher at Grey Cliff, Montana. He owns his own home which he built himself, and has a nice family. He is successfully farming two sections of land. In a recent letter, he said: "I am the only Indian in this neighborhood, all the rest being white, and I am pleased to say that they are all my friends. Recently they elected me a school trustee for the term of three years. Last election quite a number of my neighbors came to me to run for County Commissioner, which I declined."

### *Carlisle Graduates Compete with Whites.*

Because of the training in independent living which they receive, a large number of our students permanently leave the reservation and take up the practice of their professions or trades, and the earning of a livelihood, away from the reservation. More than one-half of the graduates have done this and are successfully competing with the whites. They own good homes, send their children to the public

schools, and are severed from Governmental guardianship. Not content to be wards, they have taken up their residence in white communities where they are industrious, self-respecting citizens. This is very encouraging, and indicates a type of courage based on efficiency.

A number of the young people heretofore mentioned are successful away from the reservation. Recently a graduate of Carlisle, who afterwards worked his way through Princeton, was honored by being chosen Secretary and Treasurer of the Princeton Club of the Northern District of New York State. He is a man of influence in his community and among his people. He is a full blood Tuscarora Indian, and is a member of the firm of one of Buffalo's largest and most prosperous manufacturing establishments. An Indian, he has won the highest respect and admiration of many white men of prominence. He is Howard E. Gansworth, a graduate of the Class of '94.

One of the Carlisle students who had the honor of being a nation-famed athlete in his school days is James Johnson, a Stockbridge Indian, of Wisconsin. He was considered one of the most wonderful athletes of his day. After graduating at Carlisle, he entered Northwestern University at Chicago, worked his way through, and was graduated in 1907. He married a Carlisle girl and later settled in San Juan, Porto Rica, where he is practicing his profession as a dental surgeon. Last year he did a business of more than \$4,000, and numbers some of the most prominent officials and residents of the Island as his patients. He has just completed the building of a beautiful home. In competition with others, he is making a splendid success.

The number of those who are doing well in competition with the whites is ever increasing and the examples here mentioned could be multiplied manifold. An examination of the records of our students and the tables which are given later on, indicates to what extent the Carlisle graduates and returned students have forever severed themselves from a paternalistic control, and the extent to which they have entered the ranks of citizenship as wage earners in competition with whites.

### *Carlisle Graduates Leaders Among Their People.*

In the early years of the history of Indian education, the educated Indian who returned to his reservation home and tribe had many obstacles to meet in order to earn a competence, and much opposition to contend with among the older people of the tribe. The older people considered him in the nature of an interloper, and ridiculed his ideas of industry and education, of morality and religion. On his part, the returned student both by natural inclination and training thoroughly respected and, as far as he could, observed the desires of the older

people. Among the Indians there is a sincere reverence for old age. At the council meeting, the oldest men are heard before the younger people attempt to speak. Hence it was but natural and inevitable that many of the students returned to the life and customs of the tribe. But with the passing of years this is rapidly changing, and, on many of the reservations, where there are a large number of returned students and graduates from Indian schools, the younger element has gained control and the progress of the tribe is rapid.

The Carlisle graduates and returned students are the leaders in the transition which is taking place among the more than 2000 Cherokee Indians in North Carolina, which is resulting in rapidly severing these Indians from Government guardianship and winning them to independent citizenship.

The Eastern Cherokees have sent their children mostly to the Carlisle Indian School, and the results of their training is immediately manifest. Everywhere on the reservation these returned students are taking lead in industry, sobriety, and in leading their people to the good in citizenship.

At the boarding school which the Federal Government maintains on the reservation, practically all of the Indian employees are graduates or returned students from Carlisle. The young man who is commandant of the boys is a Carlisle graduate. Besides his manifold duties, he is the handy man about the place, being in charge of a model school farm and teaching industrial work. He is married and well thought of by the officials. The school engineer is a Carlisle boy, as are also four other members of the school and agency force.

A Carlisle boy, with a fine farm, every acre of which is cultivated, is happily married, the owner of a modern home, and is a recognized leader among the Cherokees. He is the man spoken of as most likely to be elected chief of the tribe at the next election early in October. He has represented his people with ability at Washington on several occasions in important tribal matters.\*

Another returned student has the finest home on the reservation, is a prosperous farmer and runs a successful store. This same Indian has the good will of the prominent white merchants in the nearby towns and can get goods at any time on his signature. He is spoken of as being absolutely reliable and trustworthy in his business dealings. All of the other returned students are doing well, cultivating good farms and living clean lives. The Carlisle girls are mistresses of nice homes and are living up to their training. One is married to the wealthiest merchant on the reservation and has a model home.

\*Joseph Saunooke, the young man here mentioned, has been elected Chief of the Cherokees since this was written.



HOME OF DENNISON WHEELLOCK, '90

MR. WHEELLOCK IS A SUCCESSFUL ATTORNEY AND REAL ESTATE DEALER, LIVES AT  
WEST DEPERE, WIS., AND IS A FORCE AMONG THE ONEIDAS  
HIS WIFE WAS ALSO EDUCATED AT CARLISLE



A GROUP OF GRADUATES AND RETURNED STUDENTS OF THE CARLISLE SCHOOL  
AT THE COMMENCEMENT EXERCISES OF 1911



OMAHA INDIANS FROM CARLISLE IN BUSINESS

1. LEVI LEVERING'S STORE; 2. OFFICE OF WILLIAM SPRINGER, REAL ESTATE BUSINESS AND OWNER OF A BEAUTIFUL HOME; 3. THOMAS WALKER'S HARNESS SHOP; 4. HARRY WALKER'S STORE AT MAIN, N.E.; 5. CARL MEYER'S BLACKSMITH SHOP—A SUCCESSFUL BUSINESS MAN



Many of the Cherokees are already beginning to pay taxes. Each year sees them more independent and prosperous, and the time should not be far distant when they will be allotted, pay taxes, vote intelligently, and be recognized as industrious, Christian citizens.

There are many other reservations where the same kind of influence is felt. Recently I received a series of twenty-seven photographs representing the status of progressive Indians on the Omaha reservation, all of whom had been at Carlisle. It was an interesting panoramic view of the influence of returned students, and showed in concrete form how they are building good homes, opening their own shops, conducting successful business enterprises, working good farms, and leading the less progressive of their tribe to citizenship.

With the Pawnees, there is a fine type of the educated Indian in the person of Stacy Matlock, of the Class of 1890, who is chief of his tribe. He is progressive, is married to a Carlisle girl, and is a man of influence among his people.

Among the Sioux, Reuben Quick Bear, who is conducting a fine farm, takes a lead among his people in everything that stands for progress. At the annual fair, he is one of the prominent officers, and in meetings of various kinds which relate to the welfare of his people, he always takes a lead. He has the respect of the older men, as well as of the younger people, and represents his tribe in important matters in their relation to the Government.

There have already been mentioned a number of young men who are doing similar work and are exercising as potent an influence among the people of other tribes. Down in New Mexico, among the Pueblos, Frank Paisano, a returned student, is a successful man of affairs, and is governor of his Pueblo. Previous to his incumbency, another Carlisle graduate was governor of the tribe. Among the Pueblos at Casa Blanca and in the neighborhood of Laguna, the returned students take the lead in affairs concerning the tribe, and the splendid progress which has been made by certain of these Pueblos indicates how strong is the influence of the educated Indian. The comparison is very readily realized when one examines the condition of the Indians at Acoma on the heights of a plateau ten miles from Casa Blanca. At Acoma very few have been educated. The Indians still have their ancient superstitions and religion, little progress is evident, and the people live in the primitiveness which was characteristic of their people years ago. Down in the valley at Casa Blanca and at the other Pueblos, are a number of returned students, and here the people are progressive. There are several prosperous business establishments conducted by returned students and some excellent homes where these students live. Good farms are cultivated. Progress is the keynote and the Christian

religion has obtained a strong footing. At the latter places a number of Carlisle students are living, and in nearly every case, they are progressive men of affairs, who are respected by the white people in the neighborhood, and take an important part in affairs among their own people.

These illustrations are not unique or isolated. The returned students have gone to other tribes in other states and are everywhere utilizing the ideas and the training which they obtained while away at school for the betterment of their people.

### *Carlisle Graduates in Business for Themselves.*

When a primitive people have engaged to any considerable extent in business and productive industries, and have acquired individual ownership of property, cultivating farms and owning their own homes, it may be said with some positiveness that they are on the highroad leading to citizenship. While the ownership of property has no moral or ethical significance, it does indicate that there is a busy activity, that something is being produced and that very little paternalism is in vogue. It is not so very long ago that the Indian was a non-producer, and even the food he ate and the clothing he wore was a donation, free and without effort on his part, from the Government.

An increasingly large number of the returned students and graduates of Carlisle are engaged in business for themselves. They are opening up merchandise establishments of various kinds on and off the reservation, building and operating blacksmith shops, wagon shops, shoe shops, and other industrial establishments, engaging in real estate ventures, and in many other lines are independently earning their living in business for themselves.

At Macy, Nebraska, Levi Levering, an Omaha, of the Class of 1890, has a very successful store. He is a fine type of the educated Indian, influential among his people, respected by his competitors, and honored by the whites. Recently the Presbytery of Omaha, Nebraska, in session at Florence in the same state, honored Mr. Levering by choosing him a commissioner of that body to the General Assembly—the highest body in the Presbyterian Church. He has been superintendent of the Blackbird Hills (Indian) Church Sunday School three years and elder for two years. He represented the church at the recent Omaha Presbytery, and his election as commissioner to the General Assembly followed. He owns a beautiful home near his place of business, which is furnished in good taste and is a model house in every particular.

Among the Pueblos at Casa Blanca in New Mexico, William H. Paisano has a very good store where merchandise is furnished to his

fellow tribesmen, the Pueblos. Mr Paisano obtained his education at Carlisle. He has eighty head of cattle, conducts a good farm, and has been postmaster since 1906. He has been a governor of the pueblo, and has a nice family. His wife is also a returned student from Carlisle. They have a two-story home, which is well-furnished and is splendidly kept. His brother, Ulysses Paisano, who is also a Pueblo, has a larger store with a more complete stock, and is a very prominent man in tribal affairs. The establishment which Ulysses conducts is attractive in its appearance and thorough in the methods of business. One is surprised on entering this store, situated on the reservation miles away from any white settlers, to see the neat arrangement of the goods on shelves, to find additional stock in well-kept warehouses, and to note the cleanliness of the surrounding premises. These two Indians, each in business for himself, are leaders in their community and fine types of the educated Indian.

Johnson Owl has a very prosperous business among the Cherokees in North Carolina. He is married and is a merchant-farmer. He owns a comfortable home and some stock, including horses, cows and pigs. In a recent letter he says,—“I am trying to live a sober, industrious life. What little money I earn is well spent. All of my earnings are through hard labor. I remember the saying, ‘Labor Conquers All Things,’ and find inspiration in it. Since returning to my people, I have tried to be an example by showing them that there is a right way of spending money, for, like other places, there are many temptations around here, but I avoid them all.”

James B. Driver, a Cherokee, who obtained his education here, owns a flourishing bakery business at Hershey, Pennsylvania. He owns several teams. His shop is equipped with fine furniture and a modern oven, and he has a large trade among the white people in the community. He is married and lives comfortably in his own home.

William F. Springer, an Omaha Indian, is a successful real estate man. He has a large office in one of the finest buildings in Walthill, Nebraska, and has a beautiful home. He owns several farms, from which he derives a good income.

An examination of the records of the employment of returned students and graduates, discloses the very interesting fact that a large number of other Carlisle Indians are in business for themselves. The school has kept in close touch with these young people and finds that their places of business are conducted along modern lines, by which the owners profit themselves, and the Indians who deal with them profit because of fair treatment. There is an increasing number who are opening up shops or business establishments and are making good.

### *Carlisle Girls and Their Influence.*

This record of the achievements of the graduates and returned students would be incomplete without a statement of the records and influence of the Indian girls who have obtained their education at Carlisle. While students of the school, these young people are earnest, industrious, studious and courteous. When they return to their homes at the termination of their education, they invariably live up to the teachings of their alma mater. Large numbers are living in white communities and are the mistresses of well-kept homes. Others, in larger numbers, who are among their own people, are teaching in Indian schools and are employed as field matrons and nurses. Those who are not engaged in the Government Service are in homes of their own on the reservation, which are usually clean, neat and comfortable.

It is a well-known fact that when visitors go to reservations, they have no difficulty in getting a good meal and a comfortable lodging in the homes of Carlisle returned students. The girls are interested in the welfare of their people and are officers in organizations which aim for the betterment of the tribe. They are teachers in Sunday schools, officers of betterment clubs and leaders among the women of the reservation.

One of these graduates who is not living on the reservation but who has had fine influence on hundreds of Indian boys and girls and young men and young women, is Mrs. Nellie Robertson Denny, the manager of the Outing System of the Carlisle School. Mrs. Denny graduated from Carlisle in 1890, and later attended Metzger College and graduated from the West Chester State Normal School. She was a teacher at the Carlisle School for four years and has been connected with the work of the Outing System since 1900. She has entire charge of the records of this department, handles the earnings of the students amounting to thousands of dollars each year, and does much by her efforts and splendid Christian character to encourage our young people to make the most of their opportunities. She is in charge of the student records, which she has gathered with much labor. Mrs. Denny is a Sioux Indian, and her husband is also a graduate of the school and one of its officers. Last year they both made a trip among the graduates and returned students for the purpose of gathering records and to bring cheer and encouragement to those on western reservations. Hundreds of our graduates and returned students have been influenced to live better lives and to render more efficient service, because of the quiet influence and earnestness of this woman. Her work reaches farther than among the people of her own tribe; it is nation-wide in its influence among the Indians.



M. FRIEDMAN

SUPERINTENDENT OF THE CARLISLE INDIAN SCHOOL



DAY SCHOOL NO. 27 ON THE PINE RIDGE RESERVATION

THIS SCHOOL IS CONDUCTED BY CLARENCE THREE STARS AND HIS WIFE, RETURNED STUDENTS FROM CARLSLE. —HOUSEKEEPING AND GARDENING ARE TAUGHT, AND THE SCHOOL IS KNOWN AS BEING ONE OF THE BEST DAY SCHOOLS IN THE INDIAN SERVICE

Recently while visiting the Pueblos in New Mexico, I was surprised and gratified to see the splendid work which is being done there to aid the Indians by the prevention and cure of tuberculosis. Near Laguna is a sanatorium composed of several buildings, constructed in the most approved way and with inexpensive materials. On entering the buildings, one of which is used as a dining-room and kitchen, and the others as sleeping quarters, I found them models of cleanliness. The outside premises were in thorough order. The floors on the inside were white; the furniture and dishes were neatly arranged and showed constant care, and the whole establishment gave evidence of the careful attention and efficient work of the nurse. I found this to be under the direction of the local Government physician, and the nurse and housekeeper is Miss Bertha Pratt, a Pueblo Indian who obtained her education at Carlisle. She is in charge of the actual work of the hospital and gives a vivid demonstration of the usefulness of her training as a means of aiding her people.

At Anadarko, Okla., Mrs. L. D. Pedrick, who is married, has a good influence on the women of her tribe. Previous to her marriage, she was in the Indian Service, and for five years was a field matron, doing efficient work for the betterment of her people. She is now living in a model home, educating her two children, and while not officially connected with the Service, she still teaches the women of her tribe the right way of living and the care of their children, and at every opportunity renders real service in the cause of their civilization.

A large number of other girls could be mentioned as indicated by the records, who render noble service for their people. The records which have been gathered, give the bare facts concerning their employment, but it would be difficult to describe the happy lives of industry and service which they live. Where they are married, they are bringing up their children in the way of Christianity and giving them a good education. By the lives they live and the influence for betterment which they wield, they are a complete vindication of our plan of education for the Indian girls. Hundreds of them are scattered throughout the length and breadth of the land, on and off the reservations, and are everywhere valued members of the community, respected and honored by their own people and the surrounding whites.

## Report of Graduates.

### *United States Service.*

Clerks and Stenographers.....	17
Disciplinarians, Matrons .....	18
Instructors .....	38

Academic branches.....	17
Household Arts.....	11
Industries.....	10
Superintendents.....	2
Supervisors, Overseers, Indian Employment.....	3
Interpreters, Watchmen, etc.....	7
Army.....	4
Forest Service.....	2
Navy.....	2
Postmaster.....	1
Mail Carrier.....	1

Total..... 95

### *In Business, Professions and the Industries.*

Managers, Agents, Clerks, Salesmen, Stenographers.....	37
Band Leaders and Musicians.....	6
Farmers, Ranchers.....	53
Housewives.....	142
In business for themselves.....	13
Professions.....	29
Railroaders.....	8
Students.....	10
Trades, etc.....	89
Working at home.....	33

Total..... 420

No occupation.....	3
Invalids.....	11
Graduates not heard from.....	3
Grand Total.....	532

## **Report of Ex-Students.**

### *United States Service.*

Clerks, Stenographers.....	10
Disciplinarians, Matrons, Assistants.....	31
Instructors.....	73
Academic.....	8
Household.....	10
Industries.....	55
Interpreters, Watchmen, Assistants, etc.....	46
Army.....	10
Forest Service.....	10
Navy.....	11
Mail Carrier.....	3
Postmaster.....	1
Reclamation.....	1
Total.....	196



### *In Business, Professions and the Industries.*

Managers, Agents, Clerks, Salesmen, etc.....	70
Band Leaders and Musicians .....	6
Farmers and Ranchers .....	716
Housewives .....	535
In business for themselves .....	46
Laborers, Helpers, etc. ....	292
Professions .....	48
Railroaders .....	28
Students .....	48
Housework.....	116
Trades .....	140
Working with Parents. ....	169
Not yet heard from.....	1209
Total.....	3423

### *Living Returned Students.*

Graduates.....	532
Ex-students .....	3619
Total.....	4151

### *Enrollment.*

The average enrollment of the Carlisle School during the past year ending June 30, 1911, and for which the annual appropriation for the support of Indian Schools is made, was 1021. The average attendance during the same period was 932, and the total enrollment of different students reached the unprecedented figure of 1218.

I call specific attention to this matter, because there can be no question whatever but that the Carlisle School is conducted at a less per capita cost for the education of Indians than any school in the Service. The careful investigation of this subject made several years ago gave this information in detail. As a matter of economy, it is certainly in the interests of the Government to grant to the Carlisle School its full appropriation, because this serves to bring under the influences of its moral, mental, physical, and ethical educational regime, a greater number of Indian young men and young women, who stand in definite and urgent need of such training.

The students that have been brought together were mature, purposeful, and not only came to Carlisle because they wanted to come, but with the definite aim of mastering some vocational activity. The contents of the applications which these students write each year, the plea they make and the evidences of earnestness which are manifest, indicates on the students' part a desire for education and training

which is most gratifying as a sign of progress and of development on the part of the Indian race.

Instead of being herded in, as the students were in years gone by, when soliciting agents traveled all over the Indian country, and spent thousands of dollars of the Government's money in the most wicked and nullifying kind of competition, they are now admitted because they desire to come, because they want an education and have an intense desire to become skilled workmen as a vehicle for self-sustaining citizenship. No soliciting agents have been sent out for students. The whole process of enrollment has been along intelligent lines, and conducted as any well-regulated university or college of high standing conducts its campaign for students, namely, by placing the course of study and facts relative to the work of the school before the class of young people on Indian reservations who are ready for such training. What a splendid contrast this is to the old, energy-destroying and wasteful system of cajoling or forcing Indians into school!

### *Summer School Vacation Leave.*

During the past year, action was taken discontinuing the summer school leave with pay for thirty days which has been allowed academic teachers in the Indian service in past years when recommended by the Superintendent. Before this action was taken it had been customary where academic teachers could be spared from other necessary assignments and where they desired to attend summer school in some Normal School or University, to allow them the thirty days in addition to their annual vacation, for the purpose of attending such schools and taking up study or work immediately related to their duties in the Indian Service. This served as a valuable stimulant, enabled the teachers to be down to date in their methods, stirred them up with enthusiasm for the best in educational work, and increased their efficiency manifold.

Close observation and a careful study of the subject, both from the point of view of the teacher and of the Indian pupils, leads me to take the matter up as an important one if teaching in the Indian Service is to be what it should be. If it is not possible to grant this summer school leave, I would earnestly recommend that the teachers be employed during the forty weeks of the school year, in accordance with the custom in public schools.

Because of the nature of her work, every teacher must have an annual rest; but she also needs instruction and inspiration along academic lines for earnest and effective work when the new school year begins. This is particularly true in the Indian Service where much isolation exists. It is recognized in the gigantic educational scheme in the Philippine Islands where the Government conducts a summer school for

teachers each year. The principle has general recognition throughout the educational world. Unless positive action of some kind is taken in the Indian Service, the character of the schoolroom teaching will very materially deteriorate.

Another result of this action has been that very few teachers in the Indian Service have attended educational meetings, either of the state educational associations or of the National Educational Association. The inspiration which they obtain from attendance on these conferences, and the contact that is had with educational leaders and fellow teachers will undoubtedly be missed by those in the service.

### *Cooperation with the State.*

The Carlisle School has always enjoyed the closest kind of cooperation from the State of Pennsylvania. During the past year, the State authorities have been helpful in a number of ways and have united with the school in bringing to perfection certain lines of its work. The State Bureau of Agriculture has sent regularly its experts to assist in developing the orchard work in connection with the farms. The State Bureau of Fisheries has placed thousands of young fish in the school's spring. Through the influence of Dr. Samuel G. Dixon, the head of the Health Bureau of the State of Pennsylvania, a number of our students have been admitted without any charge, whatever, to the Mt. Alto Sanitarium for treating incipient tuberculosis. The United States Department of Agriculture has assisted the school in a number of ways in its problems of drainage and farm management, and Secretary Wilson has continued to detail Mr. George A. Billings, the Assistant Agriculturist of the Department of Agriculture, to actively assist and advise in connection with the farms and dairy work at the school. The advice and active assistance of the latter, together with the detailed reports which he has made from time to time for our guidance, have resulted in the most marked improvement of the two school farms and the dairy.

### *Bible Study.*

The Carlisle School champions absolute freedom of religious belief among its students. It has given the same opportunities for religious work to all denominations, and has gone a step further by encouraging the various denominations to look after the spiritual welfare of the members of their church who are students of the school. To this end the regular service of worship is conducted on Sunday and, in addition, during the week, regular classes of instruction are conducted by the various religious denominations.

The students have also organized a Young Women's Christian Association and a Young Men's Christian Association, which are in

a very healthful and flourishing condition. They aid in stimulating the moral life of the school, and are a good influence in the lives of Protestant students, who are members.

In addition to this work, the school has been conducting classes in Bible study of a purely voluntary character for both the boys and the girls. These classes are conducted Tuesday evening of each week during the school year. There are ten classes for the boys and nine for the girls, and each of these is conducted by a leader, who is a senior at Dickinson College. This serves in promoting a better knowledge of the Bible, a better understanding of its principles, and brings the students under the enthusiastic leadership of the young people of the white race who are anxious to help them.

It is an inspiration to go into one of these classes and see the mutual respect as between teacher and student, the enthusiasm that is always evident, and then in intimate conversation with students to learn what a splendid influence this work is in the private life of both boys and girls. The young people from Dickinson come voluntarily and without any remuneration, and the entire plan places Bible study at the Carlisle School in a position among the most successful in the country. This movement has had the earnest thought and cooperation of authorities at the United States Military and Naval Academies, besides having enlisted the aid of the members of the faculties in our best universities and colleges. At Carlisle it is resulting in training young men and young women of Indian blood to go out among their people and take a leading part in this work on the reservation. Because of the smallness of the classes and inasmuch as in each one of the nineteen classes there is an Indian understudy, many leaders are each year going out to do their part in this Christian work.

#### *Free Lectures and Entertainments.*

There was again conducted during the school year, for the benefit of both students and employees, a course of lyceum lectures and entertainments. There were lectures of various kinds, concerts, musicales, and entertainments, comprising a series of ten numbers. In addition, there were given many excellent addresses by men of national reputation on interesting topics. This was not only highly entertaining, but of distinct educational value to the students. It served to acquaint them with a kind of evening entertainment and clean theatrical performance which they should aim to patronize when their school days are at an end. As a result of such a course, there is developed a taste for the best in musical and dramatic art. There is also a distinct educational gain and aesthetic nurturing of the students, which is ordinarily given very little attention because of lack of funds.

These lectures were given under the auspices of the Athletic Association, and were free to students and employees.

### *The Carlisle Plan Makes for Independent Citizenship.*

Everywhere throughout the country, the Carlisle graduate and returned student is known for his ability to stand on his own feet and for having the courage of his convictions. He looks every man straight in the eye and attends strictly to his own affairs in all things. The returned students have somehow been imbued with an independent spirit, particularly those who go back to the reservation, who, from the beginning of the introduction of education have stood out in their tribes for progressiveness, as opposed to ultra-conservatism in matters of civilization, education and industry. Be it known that they have consistently resisted the efforts of the "standpatters" in their tribes, who discourage education and ridicule civilization. Today these returned students have practically won a victory in every tribe where there have been any considerable number who have been educated at school.

The returned students are the prominent men of the tribe. They are the leaders of their people and, nowadays, we see in the delegations which represent the various tribes in Washington before the Indian Office, the Secretary of the Interior and the "Great Father," a large percentage of educated Indians instead of the old Indians with the long hair, such as came to Washington in the early days. Then they could speak no English and needed interpreters. Many, like the Hopi chief Yu-ke-o-ma, who represented the "hostiles" of his tribe recently in an audience with the President at Washington, were opposed to Christian progress and civilization. Some of these will be reactionaries till they die, and the only hope rests on the younger generation.

It has been claimed by some of the detractors of nonreservation schools that they are institutional in their methods, where independence is not fostered; that paternalism is in vogue, and that the students are too apt to lean on someone else when they leave the school. These critics claim that in these large schools, everything is done by rote; that the students march to this and that department; that there is a bell for every activity, whether it be instruction, eating, sleeping, or praying; that the officers of the school do the thinking for the students, and that the latter rarely indicate independence of thought, but take up during each portion of the day the work of study, or play, which is scheduled for them to do.

It is claimed that this routine makes for dependence rather than independence, and that it would be far better if the students could rush to this exercise and to that to suit their own convenience and pace, and

that the bells and the whistles and the programs might well be dispensed with. They argue that all of this system makes for "institutionalism and consequently lack of independence in the student.

It is strange that we do not hear this same criticism of the other class of Government boarding schools, where there is routine of the most pronounced type, large dormitories for large numbers, and, above all, very young children, at the most impressionable age. I am in favor of all the various classes of Indian schools which now exist for the education of Indians. They all serve a definite purpose and are redeeming the Indian race. But to do good and result in reform, any examination into educational methods should be impartial.

Too often in the past, generalizations, or isolated incidents, have been marshalled to back up an erroneous assertion concerning Indian education, instead of the assertion being made to fit the facts. The old idea that a drunken soldier means a dissipated regiment has long been exploded.

I maintain fundamentally that at Carlisle, independence is fostered; that paternalism is discouraged; that because of the life the student lives at Carlisle, it is not only the natural thing for him to go out into the world and strike out independently, but that the record of those who have gone out substantiates and justifies the training of the school, which makes for independent thinking and doing, based on Christian living.

There are a number of reasons for the independent activity of our students on the outside:

First—It has been the policy for more than three years not to accept students under fourteen years of age. These young people have been encouraged to go to school on, or near the reservation, where they can be under the immediate supervision and influence of their parents and their homes. The students who have come have been of mature age and purpose. At Carlisle, the average age of the girls is eighteen years, and the average age of the boys, nineteen years.

It will therefore be readily seen that the military organization which obtains results in sturdy manhood and womanhood in the same way that the strict discipline in vogue at Annapolis and West Point makes for strong, sturdy, independent officers of our Army and our Navy. In fact, the organization at Carlisle is somewhat similar to the organization of these two military schools, though not going quite as far in the military routine. They teach and we teach obedience, which is one of the first laws of a successful life. I perceive that no criticism has been aimed at West Point and Annapolis with a view to establishing the erroneous impression that they destroy independence and make for dependence.



#### HOMES OF OMAHAS EDUCATED AT CARLISLE

A SERIES OF 27 PICTURES WERE RECENTLY RECEIVED SHOWING HOW OUR EX-STUDENTS FROM THIS ONE TRIBE OWN GOOD HOMES, ARE ENGAGED IN BUSINESS, THE TRADES AND IN FARMING—ALL SUCCESSFUL. THEY ARE MOLDING THE LIFE OF THE TRIBE.



THOMAS KING AND FAMILY

HE IS A CARLISLE EX-STUDENT, MEMBER OF THE ONEIDA TRIBE, AND  
A VALUED WORKER IN THE INDIAN SERVICE



JOHN FROST AND FAMILY

MR. FROST IS A SUCCESSFUL FARMER AT RED CLIFF, MONT., THE ONLY INDIAN IN THE  
COMMUNITY; HAS HELD PUBLIC OFFICE AND IS HONORED AND RESPECTED  
BY HIS NEIGHBORS.—HE WAS EDUCATED AT CARLISLE



The officers of our Navy and Army are known the wide world over for courage, for initiative, for clear thinking and decisive doing. The severe training at these institutions, where almost every hour in the day is definitely occupied, results in splendidly-trained and thoroughly developed men.

Second—In all the activities, studies, etc., in which the student is engaged here at school, he is dealt with as an individual. This is not only pronounced in the academic work, where the classes have been purposely made very small, but it also exists in the various industries, where a system of personal contact obtains in the dealings between instructor and student.

Third—The students conduct in their chosen way four literary societies, for which they select their own officers, make their own constitution, conduct their own business, and manage all of the details. This stirs up independence in the young man and young woman, makes him or her alert, quick to think and definite in their views. In the same way, the four upper grades have regular class meetings each month, selecting their own officers and conducting their own business.

This is particularly the case in the pleasures which the students have while here at the school. Athletics at Carlisle are in the hands of a student organization, maintained and conducted by the students. Consequently, athletics are for the many and not for the few. The organization of the cadet corps is one which stirs up independence, because the entire corps is officered by the students, and the officers are promoted from the lowest grade to the highest by virtue of qualification of leadership, obedience, honesty and good moral character.

In a number of other ways, the students here acquire added poise because of their intimate contact with the best people of Carlisle in the Sunday schools, churches, and in the many homes where they are welcomed.

Fourth—The Outing System, undoubtedly, makes for independence in a way that nothing else can. The girls are sent into carefully selected homes during the winter and summer months, where they are accepted into the families of some of the best people in the state, attend the public schools with white children, go to church with the white people of the community, all under the kindly and sympathetic influence of the patron. Here they imbibe civilization in a way which is utterly impossible on any reservation or in any Indian school, on or off the reservation. They learn practical housekeeping, economy, and the highest ideals of womanhood, by practicing these virtues every day.

The young men go into homes in a similar way, working on farms and imbibing the best forms of civilization. In the last two years, a large number of students have been sent out to work with contractors,

in shops and manufacturing establishments, where they have brushed up against real industrial conditions on the outside; where they have gathered courage and lost their timidity; and where they have learned the meaning of a full day's work, as no school, no matter how excellent, could teach them.

Every student at Carlisle School spends a considerable portion of his time under this Outing System, and the positive lessons which are learned in independent living, in ideal citizenship and in Christian morality, stick and become a part of the permanent nature of the young man or woman. While under the Outing System, our young people are visited regularly, carefully looked after and protected. The homes are selected with great care and only after careful investigation. This system makes for manhood and womanhood because it is based on fundamental principles and good common sense.

For these four reasons, therefore, we have the explanation of the record of the Carlisle graduate and returned student, after his school days are over, in independent, industrious, Christian citizenship.

A few exceptions to the contrary there assuredly are, but they are in the minority. Our colleges and public institutions of education for whites are not judged by these renegades, but by the host of successful and altruistic graduates. Indian education must be judged by similar standards.

The timid Indian from the reservation, lacking in courage and the knowledge of the world about him, is transformed while at Carlisle into a full-fledged man or woman, who, when he goes back to his home must naturally—and does—fulfill his obligations to his people by living a worthy life and by being a good example wherever he may be placed.

### *The Story of the Outing System.*

The educational feature of the training afforded at the Carlisle Indian School which has demonstrated its usefulness by visible results in character building and vocational development, and which is generally recognized as of most paramount value, is the Outing System. During the year reported on, this department has undoubtedly been in the most healthful and flourishing condition since it was first put into operation early in 1880, the second year in the history of the school.

I desire to record the fact that the Outing System, which has for its central thought the civilization of the Indian by giving him a real taste for and extended experience with civilization and practical training in self-support, had its original inception at Carlisle.

Our Indian boys are in great demand in the East as mechanics and farmers, and the girls as housekeepers, while they are still stu-

dents at the school. During the year, there were at work in shops and carefully selected families, 463 boys and 332 girls, a total of 795. In comparison with the total the year before, this shows an increase of 33 students who partook of the advantages and training of the Outing System.

Most of the requests for students come from people who have had the students in previous years or from those who have heard of the entire satisfaction they have given elsewhere. Recently a prominent artist of New York City in making application for a boy for his summer home and farm wrote:

Several years ago, Dr. George Bird Grinnell, Dr. Charles Eastman, and I visited many of the homes where Indian help was employed, for Harper's Magazine, and of over fifty places we visited, we found only one place where there was any dissatisfaction.

These young people earned \$30,234.94 during the year, which is the largest amount earned in any single year in the history of the Outing System and is an increase over last year of \$3,793.93, or nearly fifteen per cent. The students are taught to save their earnings, and out of the total amount received, \$18,046.70 was placed to their credit in the bank at interest. This amount is augmented from year to year and forms a splendid nucleus with which to begin life when their school days are over.

One of the criticisms which is frequently made of Indian schools by Government officials and other persons on Indian reservations is that the graduates and returned students of many of the nonreservation schools have little practical experience, and lack a working knowledge of some trade or occupation. It is claimed that while they have had some book learning and, with it, elementary instruction in farming and in manual training, this instruction has been more or less of a theoretical nature. Even in cases where it has been practical, it is said that many of the students do not seem to be able to grasp the situation and get down to work when they return to their homes, or when they begin work off of the reservation at the termination of their schooling. Looking at the matter impartially, I believe that in many cases this criticism has not been unfounded.

As an instance, take the instruction in some schools which is given the girls in domestic science. There is a course of exercises in the preparing and cooking of different kinds of food; it may be that the girls do this on gas stoves. Each lesson is based on some recipe furnished by the domestic science teacher. Very little practical work is given in actual cooking as it would be done in a private home. Occasionally an elaborate spread is given for visitors by the class which is planned by the teacher, who also carefully supervises every detail of

cooking and serving, and in which from a half dozen to a dozen or more girls take part. The girl learns these disconnected lessons and gets a taste of a wholly imaginary kind of housekeeping in a very dilettante way. Very little experience is obtained in buying, or in arranging or personally cooking a whole meal. When she goes home to the reservation instead of having the funds and the materials to give her family fancy dishes, and three or four other girls to assist her, she is dependent upon a very few things, and, instead of having a gas stove, she has a log fire and the crudest kind of cooking utensils. She finds her knowledge incomplete when faced with actual conditions and becomes disheartened. If instead of returning home, she goes into the home of some family to work, knowing little of the demands of a modern household and the meaning of a full day's work, she rapidly becomes discouraged and quits.

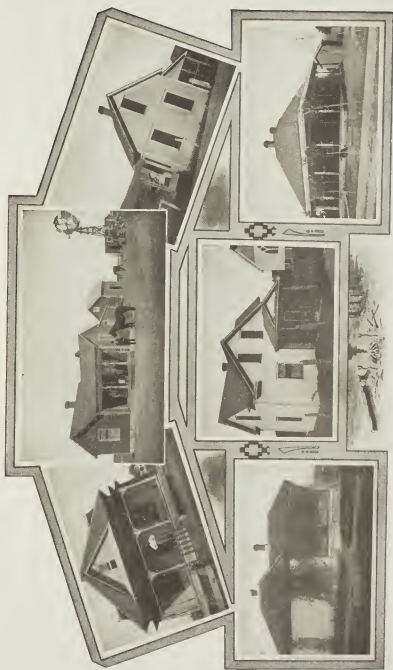
I do not give this description as one of general or universal occurrence. Many of our schools are giving splendid practical training by the cottage system, or in some other way, backed up with outside experience. But it is true, nevertheless, that many of our Indian girls have gone from Indian schools with this incomplete and unsatisfying training.

It is just this criticism that the Carlisle Outing System aims to meet. The girls are given the actual training in sewing and dress-making, in laundering, etc., at the school, and then, for a period during their term of enrollment, they are placed in carefully selected households where they learn to cook, to launder and to housekeep in a practical way under the most competent and economical housewives. It is a period of apprenticeship and of real work as well as a splendid opportunity for thorough training and acquaintance with modern civilization.

These girls become one of the family. They go to church and Sunday school regularly, and if they stay out during the winter months, they attend the public schools with white children. They are paid current wages. Regular reports are made concerning their welfare, their health, their progress and attainments, and an Outing Agent from the school visits them at certain intervals. The result is that when the girl leaves Carlisle she has acquired more than a smattering in domestic science; she is fully competent to manage a household and can do the work.

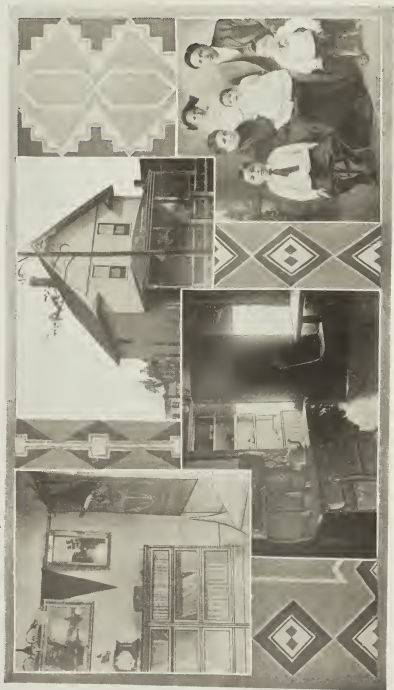
Recently, when on a visit to one of the reservations, I spent some time calling at the homes of our ex-students. While there I was informed by the Government physician that he could tell immediately when he entered the homes of our returned girls, because, as he said, "I find these homes clean, well-furnished and sanitary."

In the same way the Outing System serves as a splendid practical



HOMES OF INDIANS EDUCATED AT CARLSLE

ABNER ST. CUB, Winnebago, Winnebago, Neb. JOSEPH DUMKAY, Sioux, Revilla, S. D. JAMES WALDO, Kiowa, Anadarko, Oklahoma  
 MRS. LAURA PEDERICK, Kiowa, Anadarko, Oklahoma. LEVI ST. CUB, Winnebago, Winnebago, Neb. WM. SPRINGER, Omaha, Walthill, Nebraska



HOME AND FAMILY OF BENJAMIN CASWELL, 92  
MR. CASWELL HAS BEEN FOR YEARS SUPERINTENDENT OF THE CASS LAKE INDIAN SCHOOL.—HE IS A CHIPPEWA AND HIS WIFE, OF THE CLASS OF '96, IS AN OJEDA

training for our boys. Many go out on farms and while out they are not only protected in their private lives and carefully looked after, but they work side by side with successful and industrious farmers in this and neighboring states. They learn the real meaning of a full day's work and of economical and intensive farming in such a wholesome and positive way as no school, however efficient, could teach them. While the schools can give young men training in practical farming and supply a certain amount of necessary theoretical knowledge in relation therewith, it is impossible in any school to teach the full and true meaning of work as it is found defined in the practical outside world.

While making a tour of the Cherokee reservation this summer, I saw an unusually fine field of corn, comprising about 60 acres. It was regularly planted, showed careful and persistent cultivation, and indicated clearly a large yield per acre. It was as good as anything I could see on the farms cultivated by the neighboring whites. It attracted my attention particularly because the land was hilly and difficult to farm. I asked the agency official with whom I was driving the name of the owner and, after giving me the Indian's name, he told me he was a returned student from Carlisle.

The next day this same man called on me at the Agency. He said he had spent a term of five years at Carlisle. I complimented him on the fine appearance of his corn and told him that I had heard good reports concerning him from the agent. His face beamed with pleasure as he said to me, "Yes, I had to work very hard to get my corn to look like that. I was at it from early in the morning until dark. I learned to farm that way on a Bucks County farm in Pennsylvania, while I was under the Outing System. I write to that man often and we are good friends. He taught me how to work."

During the last five years we have developed the Outing System in the direction of sending boys out to work at their various trades as well as at farming. Every boy selects a trade on entering Carlisle and after he has had a year or two years' training in this trade under the school's instructors in our shops, he is given an opportunity to gain experience with practical men on the outside. These boys work side by side with skilled mechanics. They are paid by the hour or by the day, and in this way they become familiar with the employer's demand in the industrial world. They become acquainted also with industrial conditions and they learn a hundred and one practical things and shop "kinks" in their trade which are ordinarily never learned in school. They learn to work rapidly and efficiently and soon realize that they are paid according to what they earn. This is a practical training for real life. It means that the school is putting into operation a plan

which has as its central idea the bridging of the chasm between the time of finishing school and beginning the work of gaining a livelihood, as well as aiming to acquaint young men with industrial conditions and processes as practiced in the busy world of building and manufacture.

I have mentioned that the students save part of their money. Many an Indian comes to Carlisle uneducated and without a penny, and after a period of three or five years at the school, returns to his home with a practical education and a bank account of \$400 or \$500 with which to make a start in life.

It will be of interest to state here that since the year 1890 and including the fiscal year ending June 30, 1911, the students have earned under the Outing System the magnificent sum of \$492,157.94. A large proportion of this money was saved and assisted the students materially in beginning the practical problem of earning a livelihood when their school days were over.

I have entered thus fully into a discussion of the methods and accomplishments of the Outing System because it has been fundamental in the training of our students, and because I believe that greater efficiency would attend our system of education throughout the country if the Outing System were given wider application in other schools. It is not only practical as an agency for training Indians to become competent workmen, but its usefulness as a civilizing agency is immeasurable. The practicability of the idea has in the last few years been recognized by some of the best schools in the land where young white men are given mechanical training. It has had extensive application, with minor variations, at the University of Cincinnati, Lewis Institute of Chicago, the Massachusetts Institute of Technology of Boston, and several other prominent technical schools.

### *Industrial Training Results in Unprecedented Production.*

The training along industrial lines afforded by the Carlisle School is an index to its aims. Most Indians as well as members of the white race earn their living by some kind of labor, either skilled or unskilled, necessitating the use of tools and materials.

One of the great faults with the public school system for whites is that the entire organization of grammar school and high school is to fit the student for the school of the next higher grade. As a matter of record, nine-tenths of the white children never go to high school. A large proportion do not go beyond the fifth grade. They leave school to go to work, but while at school they have had no training whatever along practical lines such as will fit them to earn a livelihood.

Indian schools meet this defect by thorough courses in vocational activity. This is particularly the case at Carlisle where the organi-



zation of the trades instruction and training in agriculture is of a most thorough and comprehensive nature, resulting in sending out competent workmen. The school also believes that industrial training not only does not lose in value, but increases in its worth to the student when it is turned into practical channels, and when the products instead of being useless and disconnected joints and other exercises, take the form of practical things of definite usefulness. It is also believed that as far as possible the boy who begins a piece of work should finish it. Hence, in the training in our trades, the boy masters his trade and incidentally turns out quite a bit of marketable product. The girls do actual work in laundering and in dressmaking, and turn out hundreds of garments, and other kinds of wearing apparel, which are used for wear by students. The farms, which are farmed by the students, furnish thousands of dollars worth of produce.

All this serves to vitalize the training, makes the work interesting to the student, gives him an opportunity to deal with concrete things, and incidentally imbues him with the desirable realization that he is aiding in the payment for his instruction, by partially working his way through.

During the past year, the value of the products from the various industrial departments reached the enormous figures of \$101,088.53, in comparison with \$77,466.22, the value of the products last year. This is an increase of nearly twenty-five per cent. These products and this material would necessarily have been purchased by the Government for maintaining the school, had they not been manufactured or produced by the students; hence, to this extent, the students at Carlisle are self-supporting. I have not mentioned in this connection the tremendous amount of labor furnished by the students in various activities, and in maintaining the school plant and caring for the student body.

In our teaching, mere product is not held before the eyes of the student as an ultimate goal, but it is interesting to note that in thoroughly mastering their trades and vocational activities, the students produce such splendid concrete results.

### *Report of "Second" Farm.*

(From July 1, 1910, to June 30, 1911.)

106 tons Hay, at \$18 a ton.....	\$1,908.00
110 bu. Shelled Corn, at 70¢ a bu.....	770.00
575 bu. Wheat, at \$1.00 a bu.....	575.00
1211 bu. Oats, at 45¢ a bu.....	544.95
40 tons Straw, at \$8.00 a ton.....	320.00
2240 bu. Lime, at 14¢ a bu.....	313.60
6225 bundles Fodder, at 4¢ a bundle.....	249.00
Pasture for Dairy Cattle.....	150.00
43 Turkeys slaughtered.....	86.00
79½ bu. Apples, at 40¢ a bu.....	31.80

381 doz. Eggs, at 20¢ a doz.....	76.20
90 bushels Rye, at 75¢ a bushel.....	67.50
128 Chickens slaughtered.....	67.20
34 bu. Potatoes, (small) at 20¢ a bu.....	6.80
Value of products.....	\$5,166.05
Cost of production.....	1,421.93
Value of labor.....	\$3,744.12

### *Report of "First" Farm.*

(From July 1, 1910, to June 30, 1911.)

73 tons Hay, at \$18 a ton.....	1,314.00
Vegetables.....	1,076.02
Hogs slaughtered and sold.....	\$1,059.01
131½ tons Ensilage, at \$5 a ton.....	657.50
344 bu. Potatoes, at 75¢ a bu.....	258.00
150 bu. Wheat, at 95¢ a bu.....	142.50
550 doz. Sweet Corn, at 20¢ a doz.....	110.00
175 bu. Oats, at 45¢ a bu.....	78.75
60 bu. Rye, at 70¢ a bu.....	42.00
4 bu. Peaches, at 1.00 a bu.....	4.00
Value of products.....	\$4,741.78
Cost of production.....	1,652.60
Value of labor.....	\$3,089.18

### *Report of Bakery.*

(From July 1, 1910, to June 30, 1911.)

216,355 loaves Bread, at 4 cts. a loaf.....	\$8,654.20
6,271 Pies, at 8½ cts. each.....	533.04
4,570 dozen Rolls, at 8 cts. a dozen.....	365.60
4,514 lbs. Assorted Cakes, at 7 cts. a lb.....	315.98
3,780 lbs. Corn Bread, at 3½ cts. a lb.....	132.30
1,736 lbs. Ginger Bread, at 7 cts. a lb.....	121.52
445½ dozen Cinnamon Buns, at 8½ cts. a dozen.....	37.87
172 Dutch and Cinnamon Cakes, at 3¢ each.....	5.16
Value of goods baked during the year.....	\$10,165.67
Cost of material (including coal burned).....	4,584.94
Value of labor performed.....	\$5,580.73

### *Report of Blacksmith Shop.*

(From July 1, 1910, to June 30, 1911.)

General Repairing—Farm implements, farm wagons, school wagons, etc	583.40
New Vehicles ironed—1 surry, 1 Jenny Lind, 1 spring wagon, 1 express wagon, 1 lime cart, 1 hand cart, poles, shafts, etc.....	347.60
Horse Shoeing—Farm and stable.....	141.19
(375 Shoes made and driven on, at 31¼¢ each.....)	\$117.19)
(160 Shoes reset, at 15¢ a shoe.....)	24.00)
New Tools—Rock drills, crow bars, hammers, weed diggers, etc.....	30.00
Value of work done during the year.....	\$1,102.19
Cost of material used.....	249.65
Value of labor performed.....	\$852.54



# HOMES OF CARLISLE GRADUATES

1. ALICE LAMBERT ATTO, OGEMA, MINN.; 2. WILLIAM HAZLETT, PIEGAN; 3. FRANK JANNIES, SIOUX, LAMRO, S. D.; 4. EDWARD ROGERS, WALKER, MINN.



CARLISLE BOYS UNDER THE OUTING SYSTEM

OUR BOYS LEARN TO FARM BY FARMING.—THEY ARE PLACED IN GOOD HOMES, PAID WAGES AND LEARN CIVILIZATION BY ENGAGING IN ITS DAILY PRACTICES

### *Report of Carpenter Shop.*

(From July 1, 1910, to June 30, 1911.)

Dairy Barn—Completion of.....	\$11,886.05
Extensive repairs to buildings—Girls' Quarters, Large Boys' Quarters, Small Boys' Quarters, Teachers' Quarters, Academic Building, Mess Hall, Doctor's Cottage, Farm Buildings and Fences, etc.....	1,615.70
General Repairs—(from the Carpenter's books).....	725.10
229 Articles made—Window sash, window frames, doors, door frames, ladders, snow shovels, picture frames, brackets, tool boxes, trash boxes, sign boards, sieve, bulletin board, etc.....	404.25
117 pieces Furniture made—Tables, wardrobes, stools, flower stands, wash stands, show cases, clothes chests, etc.....	407.60
New Elevator, Girls' Quarters.....	390.50
Greenhouse.....	318.00
Miscellaneous work.....	136.50
New Refrigerator at Dairy Barn.....	55.25
Athletic Quarters, improvements at.....	16.35
Value of work done during the year.....	\$15,955.30
Cost of material used.....	13,294.67
Value labor performed.....	\$2,660.63

### *Report of Heating and Plumbing Departments.*

(From July 1, 1910, to June 30, 1911.)

Boiler House.....	\$2,049.50
Cow Barn and Milk House, finishing of.....	625.02
Radiators—Large Boys' Quarters, Small Boys' Quarters, Girls' Quarters, Dining Hall Building, No. 1 Cottage, and Office Building.....	182.36
New Machinery at Laundry.....	110.00
Dining Hall Building—New toilet room.....	86.60
Superintendent's Residence—New toilet facilities.....	38.65
Small Boys' Quarters—New basin cocks.....	25.00
Doctor's Residence—New kitchen sink.....	11.62
Repairs to School and Farm Buildings, gasoline engines, farm machinery, etc. (From books of the Engineering Department).....	1,900.56
Miscellaneous and odd jobs (not listed).....	100.00
Value of work done during the year.....	\$5,129.31
Cost of material used.....	1,516.16
Value of labor performed.....	\$3,613.15

### *Report of Dairy.*

(From July 1, 1910, to June 30, 1911.)

5,027 lbs. Butter, at 25¢ a pound.....	\$1,256.75
46,852 qts. Milk—skimmed, at 2¢ a quart.....	937.04
12,580 qts. Milk—whole, at 4¢ a quart.....	503.20
16 Calves slaughtered.....	211.74
990 qts. Cream, at 15¢ a quart.....	148.50
245,000 lbs. Manure at \$.0005 a pound.....	122.50
1432 gal. Buttermilk, at 8¢ a gal.....	114.56
Value of products.....	\$3,294.29
Cost of feed, etc.....	1,683.35
Value of labor.....	\$1,610.94

### Report of Masonry Department.

(From July 1, 1910, to June 30, 1911.)

Cementing, etc .....	2,773.35
Plastering .....	1,167.85
Greenhouse, work on .....	488.47
Excavating .....	156.25
Brickwork—9,000 brick .....	115.75
Value of work done during the year .....	\$4,701.67
Cost of material used .....	2,742.45
Value of labor performed .....	\$1,959.22

### Supplementary Report of Masonry Department.

(From July 1, 1910 to June 30, 1911.)

(Estimated.)

Dairy Barn, work on:	
Stonework .....	\$ 476.51
Cementing, etc .....	3,076.00
Value of work done during the year .....	\$3,552.51
Cost of material used .....	2,826.00
Value of labor performed .....	726.51

### Report of Painting Department.

(From July 1, 1910, to June 30, 1911.)

Painting (interior and exterior), papering, etc .....	\$4,009.50
Finishing articles—filling, painting, varnishing, etc .....	247.92
Painting and trimming vehicles .....	194.70
Bronzing, Glasswork, etc .....	43.50
Value of work done during the year .....	\$4,495.62
Cost of material used .....	1,733.58
Value of labor performed .....	\$2,762.04

### Report of Printing Department.

(From July 1, 1910, to June 30, 1911.)

19,885 The Red Man .....	\$3,206.75
121,000 The Carlisle Arrow .....	1,778.00
10,300 Superintendent's Report, School Catalog, and School Calendar .....	1,464.50
20,562 Books and Pamphlets, including "Roster of Officers" and other work of similar nature .....	1,290.25
288,200 Letter heads, Envelopes, Post Cards, etc .....	1,022.50
121,038 Report Blanks, Troop Lists and Lists of Enrolled Pupils, Blank Forms, Laundry Lists and Slips, etc .....	855.10
33,575 Programs and Invitations .....	694.05
75,961 Ballots, Cards and Tickets, Folders, Labels, Menus, Mottoes, Posters, Proposal Forms, Songs, etc .....	627.35
15,000 Outing Rules and Miscellaneous .....	64.00
Value of work done during the year .....	\$11,002.50
Cost of material used .....	2,301.25
Value of labor performed .....	\$8,701.25

N. B.—A vast amount of labor is expended in banding stock, folding and mailing out publications, and in other work, for which we do not enter charges in this estimate.—Printer.

### *Report of Sewing Department.*

(From July 1, 1910, to June 30, 1911.)

2,043 Dresses (senior, seersucker, work, etc.), Skirts, and White Waists	\$5,587.00
1,524 Shirts—white, colored, and night	1,164.42
2,607 Tablecloths and Napkins	815.89
1,740 Aprons—white and colored	653.26
3,596 Towels—hand and tea	610.71
634 Gowns	547.00
108 Gymnastic Suits	429.72
866 Sheets	277.46
1422 Articles—bags, holders, corset covers, coats, clown suits, couch covers, operating suits, etc	199.61
257 Curtains	107.66
17,282 Pieces mended, at 4¢ each	841.28
Value of work done during the year	\$11,234.01
Cost of material used	5,558.36
Value of labor performed	\$5,675.65

### *Report of Stone Crusher.*

(From July 1, 1910, to June 30, 1911.)

1,800 Perch stone quarried and crushed, at 95¢	\$1,710.00
Total cost	600.00
Value of labor performed	\$1,110.00

### *Report of Shoe Shop.*

(From July 1, 1910, to June 30, 1911.)

1,907 pairs Shoes repaired	\$1,329.50
28 pairs Shoes made	73.00
Articles repaired—Harness, halters, double set lines, football, trunk, etc	6.25
Value of work done during the year	\$1,408.75
Cost of material used	363.63
Value of labor performed	\$1,045.12

### *Report of Tailor Shop.*

(From July 1, 1910, to June 30, 1911.)

581 Coats made	\$4,067.00
397 Trousers made	1,985.00
56 Overalls made	42.00
3,120 pieces (Coats, Trousers, and Overcoats) altered, cleaned, pressed, or repaired	550.21
Value of work done during the year	\$6,644.21
Cost of material used	3,480.21
Value of labor performed	\$3,164.00

### *Report of Wheelwrighting Department.*

(From July 1, 1910, to June 30, 1911.)

Greenhouse and Florist's Cottage	\$835.90
Repair work on buildings and furniture	791.60
	49

Repair work on carriages and wagons.....	145.75
5 Vehicles made—1 surrey, 1 Jenny Lind, 1 spring wagon, 1 lime cart, and 1 hand cart.....	126.50
6 Vehicle Bodies made—3 buggy, 1 surrey, 1 hand cart, and 1 ex- press wagon.....	65.00
Value of work done during the year.....	\$1,964.75
Cost of material used.....	722.45
Value of labor performed.....	\$1,192.30

### *Report of Poultry Department.*

(From July 1, 1910, to June 30, 1911.)

458 dozen Eggs, at 20¢ a dozen .....	\$ 91.60
170 Chickens slaughtered .....	78.67
Value of products .....	\$170.27
Cost of production.....	64.04
Value of labor .....	\$106.23

### *Report of Laundry.*

(From July 1, 1910, to June 30, 1911.)

479,146 Pieces washed, at 20¢ a dozen.....	\$7,985.77
Cost of material used (From Quartermaster's records).....	586.26
Value of labor performed.....	\$7,399.51

### *Report of Tin Shop.*

(From July 1, 1910 to June 30, 1911.)

1527 Articles made—Dust pans, ash pans, pudding pans, bread pans, grate fenders, buckets, cups, dippers, cake turners, milk cans, milk strainers, Baker's scoops, napkin rings, tomato cans, coal hods, slop pails, name card holders, etc .....	\$259.00
General repairs to Plant (from Tinsmith's book).....	506.89
Greenhouse .....	60.35
Dairy Barn, completion of .....	75.25
New Elevator at Girls Quarters.....	34.60
Value of work done during the year .....	\$936.09
Cost of material used .....	300.25
Value of labor performed .....	\$635.84

### *Report of Florist.*

(From July 1, 1910 to June 30, 1911.)

Cut Flowers:	
1 Wreath.....	\$ 3.00
383 Jonquils, at 3c each.....	11.49
770 Narcissus, at 2c each.....	15.40
133 Calla Lillies, at 20c each .....	26.60
4270 Sweet Peas, at 1c each.....	42.70
3360 Carnations, at 5c each .....	168.00
12216 Plants, Flowers, and Ferns, in beds, pots, etc .....	765.10
Value of products .....	\$1,032.29
Cost of material.....	725.94
Value of labor .....	\$ 306.35





HOME OF THE WARRENS, WHITE EARTH, MINN.  
BUILT BY MRS. IDA WARREN TOBIN AND HER SISTER AND BROTHERS.—ALL  
EDUCATED AT CARLISLE AND DOING WELL



HOME OF JAMES E. JOHNSON, CLASS 1901  
DR. JOHNSON HAS A WELL ESTABLISHED DENTAL PRACTICE IN SAN JUAN, P. R.; HIS  
WIFE IS ALSO A CARLISLE GRADUATE. HE IS A STOCKBRIDGE INDIAN  
AND WHILE AT SCHOOL WAS AN ALL AMERICAN QUARTERBACK



1. HOME OF WILLIAM PETOSKEY, A RETURNED STUDENT, AT PETOSKEY, MICH.—HE IS A CHIFFEWA, A MINISTER AND AN INFLUENTIAL MAN AMONG HIS PEOPLE
2. HOME OF WILLIAM WHITE, A DIGGER INDIAN, EDUCATED AT CARLISLE, AS WAS HIS WIFE.—HE IS A VERY SUCCESSFUL BUSINESS MAN

### *Report of Florist's Vegetable Garden.*

(From July 1, 1910, to June 30, 1911.)

152 bushels Green Beans at \$1.00 a bushel.....	\$ 152.00
5073 heads Cabbage at 5c a head.....	253.65
39 bushels Green Peas at \$1.00 a bushel.....	39.00
46 " Lettuce at \$1.25 a bushel.....	57.50
396 " Tomatoes at \$1.25 a bushel.....	495.00
64 " Turnips at 50c a bushel.....	32.00
60 bundles Celery at 20c a bunch.....	12.00
Value of products .....	<u>\$1,041.15</u>

### *Report of the Business Department.*

(From November 14, 1910 to June 30, 1911.)

20 Stencils Cut, at 10c each .....	\$ 2.00
45 Copies of Articles for Commencement Arrow .....	4 50
25 days Clerical work for different Offices and Departments (from written requests on file).....	37.50
420 Reports for Trachoma Specialist .....	42.00
42 days Clerical Work by students for extended periods at Outing Office, Principal's Office, and Hospital.....	63.00
4390 Circular Letters .....	<u>439.00</u>
Value of work done during the year .....	\$588.00
Cost of material used.....	<u>30.30</u>
Value of labor .....	<u>\$557.70</u>

### *Recapitulation—Value of Products from Industrial Departments.*

Second Farm .....	\$ 5,166.05
First Farm.....	4,741.78
Bakery Department.....	10,165.67
Blacksmith Shop .....	1,102.19
Carpenter Shop .....	15,955.30
Heating and Plumbing Department .....	5,129.31
Masonry Department .....	4,701.67
Masonry Department (Contract Work) .....	3,552.51
Painting Department .....	4,495.62
Printing Department.....	11,002.50
Sewing Department.....	11,234.01
Stone Crushing Department .....	1,110.00
Shoe Shop .....	1,408.75
Tailor Shop.....	6,644.21
Wheelwrighting Department.....	1,964.75
Dairy Department .....	1,610.94
Poultry Department .....	106.23
Laundry Department .....	7,399.51
Tin Shop.....	936.09
Floral Department.....	1,032.29
Florist's Garden.....	1,041.15
Business Department.....	<u>588.00</u>
	<u>\$101,088.53</u>

# Census of Students of Carlisle Indian School—1910-1911.

Tribe.	Boys.	Girls.	Total.	Tribe.	Boys.	Girls.	Total.
Abanaki .....	2	2	4	Navaho .....	16		16
Alaskan .....	3	4	7	Nez Perce .....	17	9	26
Apache .....	6	2	8	Nomelaki .....		2	2
Arapaho .....	2	1	3	Nookmak .....	2	1	3
Arikara .....	1	3	4	Okinagan .....		1	1
Assiniboin .....	1	1	2	Omaha .....	14		15
Bannock .....		5	5	Onelda .....	29	24	53
Blackfoot .....	2		2	Onondaga .....	14	11	25
Caddo .....	1		1	Osage .....	5	5	10
Catawba .....	5	3	8	Ottawa .....	5	4	9
Caruga .....	2		2	Paiute .....	3	1	4
Caruse .....				Pamunkey .....	1		1
Cherokee .....	46	19	65	Pawnee .....	8	2	10
Chetco .....	1	2	3	Penobscot .....	1	2	3
Cheyenne .....	28	10	38	Pend d' Oreille .....		2	2
Chippewa .....	123	89	212	Peoria .....		1	1
Chittimache .....	11	6	17	Piegan .....	10	1	11
Clallam .....	1		1	Pima .....	1		1
Colville .....	8		8	Pokonoket .....	9	2	11
Comanche .....	2	1	3	Pomo .....	4		4
Concow .....		1	1	Porto Rican .....	3		3
Coeur d' Alene .....	1		1	Potawatomi .....	2	2	4
Creek .....	1		1	Pueblo .....	24	7	31
Crow .....	3	3	6	Quapaw .....	3		3
Delaware .....	4	2	6	Sac & Fox .....	4	10	14
Digger .....	2	6	8	Sanpoil .....	1		1
Filipino .....	2		2	Seminole .....	1		1
Flathead .....	9		9	Seneca .....	70	45	115
Grosventre .....	4	5	9	Serrano .....		2	2
Hopi .....	12		12	Shawnee .....	5	3	6
Hupa .....	1		1	Shoshoni .....	17	8	25
Klamath .....	11	1	12	Sioux .....	78	42	120
Kootenai .....	5		5	Spokan .....	3	6	7
Lipan .....	1		1	Stockbridge .....	3	4	6
Little Lake .....	2	1	3	Tonawanda .....	1	2	3
Lummi .....	1		1	Tuscarora .....	12	5	17
Mashpee .....	5	2	7	Umatilla .....	2		2
Menominee .....	6	13	19	Washoe .....	2	1	3
Miami .....	1		1	Wichita .....	11	4	15
Mission .....	4	2	6	Winnebago .....	27	8	35
Modoc .....		1	1	Wyandot .....	4		4
Mohawk .....	44	33	77	Yakima .....	2		2
Mono .....		1	1				
Munsee .....		2	2				
Narragansett .....	1		1				

Total Enrollment, different tribes, 1218.  
Average Enrollment, ..... 1021.  
Average Attendance, ..... 932.  
Number of tribes,..... 87.



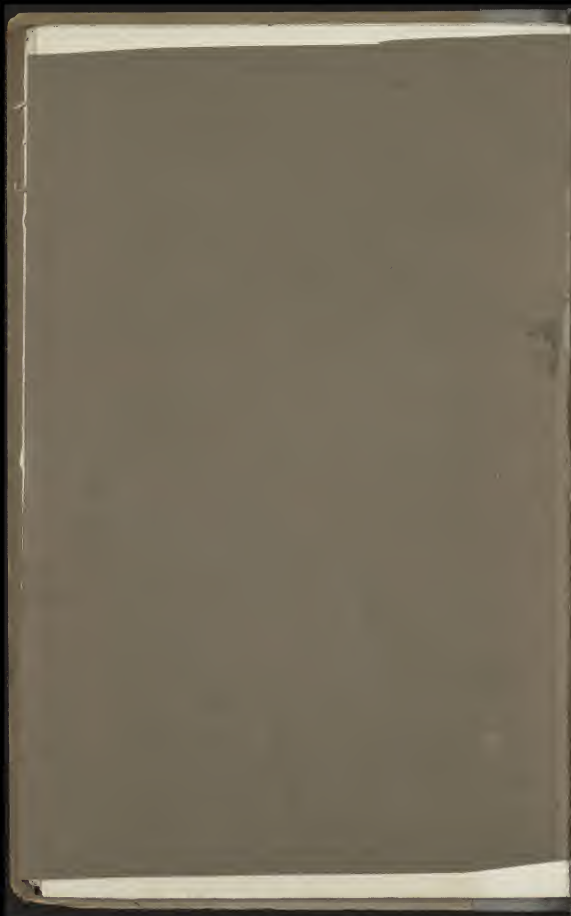




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